Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

For the Christian Register.

CEMETERIES.

Mr. Reed,—

Will you allow me through the medium of your paper to make some remarks upon the subject of church yards in our city? I am led to them from a comparison of the state of our burial places, with those of some other countries. "Les peuples du midi," says the eloquent Mad. de Stael, "se representent la fin de la vie sous des couleurs moins sombres que les habitans du nord. Le soleil, comme la gloire, rechauffe meme la tombe."* There is unfortunately established with us in this particular a taste, or rather a want of it, by which our church yards are made to appear as revolting to the eye, as they are repulsive to the imagination. The improvement in the appearance of the burial place at the southern part of the city, seems to mark a commencing reformation of taste on the subject, provided this improving spirit do not stop at the point at which it should only begin. But upon the cemeteries more within the heart of the city, this sun of improvement has not yet dawned. It would surely require no great expenditure either of labor or of money, to divide the area of these burial grounds into regular forms as squares, marked out by cypress or other funereal trees and ornamented with a flower-border. This arrangement would possess the double advantage of presenting to the eye a beautiful object instead of the unsightly one offered by our grave-yards, of crowds of slate-stones standing or falling in every possible direction, while at the same time it offers to the imagination something infinitely more agreeable to repose on, than their frigid aspect. To one accustomed to see the warm bursts of feeling, as they are exhibited about the grave in many European cemeteries, there is something cold and even unfeeling in ours. I am not indeed so absurd as to imagine by sensible honors to flatter insensible dust, but I think the influence of such neglect is unfavorable to the living. Our imagination, associating our living sentiments and sensations with that fearful abode, invests the tomb with ideal horrors; and I firmly believe that most men fear death less than they do the tomb. Philosophy indeed teaches a different lesson, but all feel, while few reason. Since the evil then lies in the imagination, to the imagination let the remedy be applied. In spite of all that reason tells us, we cannot help feeling that the spot where we have deposited valued friends, to us cannot be common dust. Accordingly, in many places we find the church yard highly ornamented and interesting from the many touching expressions of the solicitude of love, or the tenderness of regret. The ancients exhibited what Mad. de Stael terms a *volupte* in their tombs. They were not placed like ours in a separate repository, but blended with the habitations of the living; with villas, temples gardens, &c. in the most conspicous places without the city, sumptuously carved, thus destroying one of those divisions between the living and the dead which subsequent times have erected. On their sarcophagi are almost invariably found bas reliefs representing games, dances, gladiatorial fights, and most frequently of all, Bacchanalian orgies. Along the "Via delle tombe," the street of tombs, by which the excavated city of Pompeii is entered, these subjects constantly meet the eye, occasionally relived by some thought more in unison with our own felings, as a galley arrived in port and in the act of taking in her sails. And here, as they were about Rome, the tombs are mingled promiscuously with villas, gardens, &c, and the family sepulchre is often found side by side with the family mansion. But the representation of games, was surely not inappropriate to those who had gained the victor's palm over life; and Bacchanalian rites, however shocking to our associations, it must be remembered were still *religious*, and certainly not unaptly applied to those who wept at the birth, but rejoiced at the death of friends. How many do we every day meet with, who find in that quiet rest any thing but a melancholy idea; and if with them the thought of mirth could be intimately associated with religion and death who should presume to denounce it as impious? But the customs of antiquity are but feebly connected with our subject, and I mention them only to show that the light of imagination has played brightly and brighter round the tomb, when the lamp of religion has burned dim. "Les anciens," says the elegant author I have before quoted, "les anciens mettaient tant de soin a adoucir l'idee de la destruction, qu'ils savaient en ecarter ce qu'elle peut avoir de lugubre et d'effrayant. Il y avaient d'ailleurs tant de magnificence dans leur tombeaux, que le contraste du neant de la mort, et des splendeurs de la vie, s'y faisait moins sentir. Il est vrai aussi que l'esperance d'un autre monde, etant chez eux beaucoup vive que chez les Chretiens, les paiens s'efforcaient de disputer a la mort le souvenir que nous deposons sans crainte dans le sein de l'Eternel."†

Waving for a moment the question, whether Christianity be necessarily or naturally hostile in its influence in this matter, we find *our* custom on the contrary, is to leave the church yard wholly unadorned; or if ornament be attempted, to make a disgusting exhibition of grinning death's heads and skeletons, under which we are edified by a page of epitaph, which few beside the inscriber fail to find cuttingly satirical panegyric, the whole summed in a flourish of bad rhymes, ill chosen and worse applied, and producing too often, instead of the intended pathos, the most complete tragico-comic effect. When will men learn that when the heart speaks its language is simple and its words few; and when will our stone-cutters believe that if they *must* exhibit funereal emblems upon their tomb-stones, mourning figures, or the genius of death with his reversed torch, are both in better taste and better policy than the ghastly monsters they are at such pains to exhibit? When in short shall the artificial associations we ourselves create about the tomb, be made as soothing and tranquilizing, instead of as disgusting as possible? It is true indeed, that where more feeling and fewer words are expressed, where the grave is embalmed in flowers, and the language of the heart is all that is sought and all that is uttered, the puling expression of affected sentimentalism is occasionally found; but it is not from the abuse of a thing that its use is to be judged. It will be readily admitted that it is more agreeable to the imagination to sleep amid flowers and fragrance and prayer, than amid coldness and solitude and desertion. But it is not only to the imagination that this is preferable.

It is preferable in a religious point of view. The very spirit and essence of all the beautiful ornaments to the celebrated Parisian cemetery,* are grounded on a future life, which this intercourse of the living with the dead serves to keep constantly and strikingly in view. In that beautiful repository, the relations between the living and the dead seem only suspended—never destroyed.—The living seem more closely connected with the dead, because the abodes of the dead are made the most beautiful resort to the living. Who can read such inscriptions as this "A ma soeur pour le jour de sa fete,"† temporarily suspended upon a monument, accompanied by bouquets of the most beautiful flowers, without feeling, setting aside the touching tenderness and delicacy of the offering and the sentiment, that death may be robbed of many terrors by robbing him of the cold solitude in which *we* place him? The family tomb is there only the family altar, whence prayer rises more purely, as the heart feels there more fervently. There can surely be no place where the mind is more soothed and tranquilized to reflection, than in this cemetery and the scarcely less beautiful, though small one at Leghorn; and if the odor of a thousand flowers, blending their fragrance and their blossoms with the mournful bend of the drooping willow, and the dark foilage of the solemn cypress mingled with the low everlasting murmur of the wind through the pines, hollow and deep as the roar of the distant ocean, call up associations too grave for joy, they also produce impressions too delightful for gloom.

How different is it with our church-yards. Solitary, neglected and avoided, we have no other associations with them than those of blackness and desolation without, and loathsomeness and putrefaction within. The fragrance of flowers and the voice of prayer rise not thence. No friend pauses there to muse over the once familiar name, or the now forgotten friendship. No prayer bursts from the pale lips of the mourner over lover and friend laid low; for a chill colder than the grave has been breathed on the place, and the spot that should be doubly dear, is become only doubly desolate. There is indeed a natural and necessary separation between the living and the dead; but the warmer imaginations of warmer climates bury it under poetry and flowers, while we raise an artificial barrier to make it unnecessarily and unwisely prominent. And why is it thus? Is it that we have less feeling, or that they have more judgment? The ancients thought that their tombs, placed in the most conspicuous situations as they were, were the best incentives to the living to emulate the examples of their illustrious dead. Cicero tells us that in going out of the city by the Porta Capena, the tomb of the Scipios was one of the first to meet the eye; and in effect near the present Porta S. Sebastiano the name that gate now bears, it still exists, though the superstructure which met the eye of the great Roman, has long shared the fate "of all forgotten things." But it is common to hear it contended that Christianity, by its stern appeal to reason, has swept away all these beautiful influences of the heart, that linger round the tomb like the last rays of twilight upon the mountain.—Cui bono? is the oft-occurring demand. I may not reply in the beautiful language of the eloquent lady I have repeatedly quoted, that the ancients "n' avaient pas cet aride, principe d' utilite', qui fertilize quelques coins de terre de plus, en frappant de sterilite le vaste domaine du sentiment et de la pensee,"* and happily I need not. How long is it since even passion and poetry have been so wholly excluded as ministering servants at the altar, as to leave the light of religion to play around the head, while it falls cold and joyless upon the heart? How long is it since the heart in religion has been an indifferent spectator of the sentiments of the head? But, say the advocates for utility, the ornamenting of church-yards is not a religious rite. So much the better—for if imagination and feeling must burn even amid the altar fires, who shall say that they consume the heart vainly, when kindled at a spot so sacred as that where love mourns over perished loveliness and disappointment over blasted expectations? Who shall say that when the torch of Hope is extinguished below, it is not as surely and as safely rekindled at its divine source through these influences, as through that of unaided reason? Let reason herself judge.

* The people of the South represent the close of life by colors less gloomy, than the inhabitants of the North. The sun, like glory, illuminates even the tomb.

† The ancients were so careful to soften the idea of dissolution, that they banished every thing sad and terrific, that is connected with it. Their tombs were adorned, besides, with so much magnificence, that the contrast between the annihilation of death, and the splendor of life, was less felt. It is true also, that the hope of another world, being with them less lively than with Christians, the ancients endeavored to dispute with death the remembrance, which we leave without fear in the bosom of the Eternal.

* Cementary of Pere La Chaise, of which an interesting account will be found on page 28 of our last Vol.

† It may not be universally known that the French celebrate, not their own birth day, but that of their patron saint, which is called their "jour de fete."

* The ancients had not this barren principle of utility, which fertilizes some corners of the earth the more; while it blasts with sterility the vast province of thought and sentiment.

THE LORD'S SUPPER.

For the Christian Register.

Mr. Editor.—

A valuable tract has recently been published by the American Unitarian Association, and noticed in your last paper, on the excuses for the neglecting of the Communion. This is a subject which has been much spoken, preached, and written upon; and is yet I apprehend, but imperfectly understood. It seems to me on the one hand, that the obligations and motives to the observance of this ordinance are not sufficiently attended to by those who abstain from it, and on the other, that the real objections and scruples which deter them from it, are not penetrated and replied to by those who urge it upon them. I would be understood here to refer to persons of religious habits and feelings, for it is to be feared that there are multitudes who do not possess these in a degree, which would lead them to desire a participation in this rite.

It is not my intention to examine in detail all the objections considered in the tract alluded to or elsewhere, and the answers which are given to them, because I believe most of them are comparatively unimportant; and however much they may form of the ostensible reasons for declining the communion, they have in fact but little real influence in determining the conduct of Christians on this subject. The fact indeed is notorious and lamentable, that a large portion of our worshipping congregations decline availing themselves of the high and holy privilege in question; but I do not think it is because they disbelieve that the command of our Lord regarding it, extends to the present time; that they are debarred by creeds and confessions to which they cannot agree; that any new and unwelcome obligations will be expected of them by others; that they are deterred by discouraging advice, or the fear of ridicule, or are alarmed by any passages of scripture respecting it. I would not affirm that these reasons form no part of the real objections to this service; they may operate in a degree as auxiliary motives, but I cannot think they would of themselves be sufficient to prevent a seriously disposed mind from resorting to the practice when duly apprized of the cogent reasons by which it is enforced.

The objection which it seems to me has the most real weight on the minds of non-communicants is a sense of their unworthiness, or want of mental preparation for the ordinance, which being a personal obstacle, of a delicate nature, is seldom explicitly disclosed, or rightly apprehended. It is certain that very many Christians are deterred from this interesting celebration, by an idea that it demands a state of religious feeling and character, of which they think they have not an experience, perhaps are conscious of secret defects, which they consider disqualifications, but which they would be unwilling to allege. It is easy to make the usual reply to this objection, that this fancied sanctity in the ordinance, is an error; that no greater solemnity is to be attached to it, than is requisite for the offering of prayer and praise to the Deity; that a degree of vicious habit, or religious insensibility which would unfit them for this celebration, must be such as is incompatible with all social reputation and usefulness, and that all imperfection short of this degree of moral depravity, is not only consistent with, but requires the aid, of this affecting ceremony.

But this reply is seldom satisfactory to those who make the objection; and we doubt whether it ought to be. The point to be considered here, is not what is the true nature and original intent of this ordinance, and whether it is, or is not, really more sacred than other religious observances; but what is the light in which it is viewed by the majority of Christians at the present day, and what motives and principles will be ascribed to those who practice it. It is admitted on all hands that it is a ritual and not a moral institution; that there is no merit in it, nor can it imply or create any internal virtue; its chief value therefore, must consist in the external indications it gives to others, with reference to which the motives and objections to it must principally be considered.

In the original institution of this ordinance by our Lord, and its practice by the primitive churches, it signified, only a solemn and grateful memorial of his death, and the benefits resulting from it; and while simply so considered, could offer no motive for a participation in it, to any one who did not entertain a cordial sympathy in the these sentiments, or any obstacle to any one who did. But it is plain, that a great change has taken place in public sentiment on this subject, in modern times, and while the original idea is yet retained, others have been added, which make an important alteration in the estimation of this rite, and powerfully affect the views and feelings of those who contemplate uniting in it. It is now understood to be, not only a profession of grateful affection to the person of Jesus, but of faith in his mission and the religion he taught, of a more explicit kind than is indicated by attendance on public worship; and in many churches, of peculiar and disputable tenets respecting this religion. It is made the distinguishing mark of membership in a church, considered as distinct from the general church of Christ, the body of believers in him, and as such, invested with peculiar privileges, and subject to peculiar obligations not attached to other modes of professing Christianity; and it is held out as an instrument of more solemn and affecting efficacy in the elevation and purification of the religious character, than any other exhibition of the teaching and sufferings of the Redeemer.

It is not important here to settle the question whether these ideas of the ordinance are erroneous; but the fact is notorious, that they are constantly and generally attached to it; and very naturally; for they are impressed by all the modes in which it is now usually conducted. The celebration is repeated at longer intervals than anciently, and made a distinct service after the greater part of the congregation is dismissed by a blessing; admission to it is obtained by stated forms and covenants, more or less rigid, according to the sentiments of various sects, but all exhibiting the character of solemn inaugration, and its administration is forbidden to persons destitute of clerical ordination, who are yet in many cases thought competent to conduct any other religious services. In the face of all this imposing ceremony, it is useless to make the assertion, that no peculiar sanctity of character is requisite for a participation in this rite, to which all the guards placed around it, as well as our habits of thought and speaking, present a contradiction. The evil therefore (if there be one) may be fairly ascribed in a great measure, to the mode of conducting this ordinance, and the light in which it is generally considered; and we must be able to effect a change in these circumstances, or expect, that minds of tender humility or alarmed conscience, will dread it, as a hypocritical exhibition of a virtue they do not possess.

On the large mass of worldly minds, which are not imbued with deep religious sentiments, the impression we have discussed, may be a salutary one. There is room for a question whether it is desirable that such persons should be induced by representations of the simplicity of the ordinance, to give to it a thronging attendance, which would be necessarily mechanical and heartless; and we cannot be persuaded that the command, to give external manifestations of grateful affection, extends to those who do not feel it. Yet the policy of excluding such persons by restrictive terms of admission, seems very questionable, as we can scarcely conceive of any motive which would lead a person to the communion altar, if it were free, who did not entertain such serious desires, and feelings respecting it, as we should think sufficient qualifications, while on the other hand, we can easily imagine that the honor conferred on it, by its known exclusiveness, would be an object for hypocritical ambition.

On the minds of devout, and conscientious Christians, who decline this celebration, (and such there doubtless are,) there can be no doubt, that the effect of the barriers which public opinion and positive institution have placed round the communion, is exceedingly unhappy, as it tends to fortify the impression, already too strong in them, that a degree of purity is requisite for it which they do not profess—and allegations that this is not the case, will be received with incredulity. Neither will such persons be favorably affected by awful annunciations of a positive command of Christ, which they are disobeying, which will only serve to embarrass and afflict without determining their minds—nor perhaps ought they to resort to the table from this impression. The service should be prompted by love and not by fear—no one honors this festival who carries to it the heart of a slave, but he only, who gives to it the free offering of a grateful and affectionate remembrance.

In the light in which the Eucharist is now viewed—the reasons for and against a participation in it, are fair and difficult subjects of serious consideration, on which minds of equal piety may disagree. It cannot therefore be justly considered as a true criterion of the religious character, and the inference so frequently made of an augmentation of religious zeal, from an increased resort to the communion, I consider in a great degree fallacious. It would be a happy circumstance could the future expositions on this subject be such, as to restore the simple views in which this rite was first instituted, and maintained in the Primitive Churches, or at least, such as to render it more attractive and beneficial in its influences, and to remove the barriers which now lie against it in the minds of conscientious christians.

S. G.

PRACTICAL.

RELIGION A PRACTICAL PRINCIPLE.

We have recently given extracts from Rev. William Ware's Sermons on the "Principles of Unitarian Christianity." The first sermon treats principally of the doctrines of Christianity, as held by Unitarians generally. The second speaks of religion as a "Practical principle and a sentiment of Devotion." We quote the following paragraph.

What is religion, as it respects the heart? What has it to do with our thoughts—affections—purposes—and the whole kingdom within? Know ye not, says an apostle, that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. Religion *then* answers its end, when by its influence over us, it keeps this temple pure; and it is *nothing* to us, and has done nothing *for* us, if this temple of body and soul has not been kept by its power, a fit tabernacle for the spirit of God to dwell in. All would be well with us, if we would keep the heart with all diligence. If we would but allow religion to have its proper authority over our hearts, to take full cognizance of what is going on within, if we were content to expose to its scrutiny the most secret places of the breast, submit to its judgment all our feelings, thoughts and purposes—all the rest would be easy. We should then go out into the world and encounter its temptations strongly guarded from within—with a stock of moral courage and a religious confidence in ourselves, which no duties, or dangers, or temptations would be able to exhaust or overcome. It is this power and influence of religion in the secret chambers of the soul that lies at the foundation of a virtuous and religious character, and enables a man to act his part in the world boldly and safely. Yet religion—and that too which is thought, and called good religion—often exists without possessing this internal intimate power over the heart and affections. There is a religion that seems to consist wholly in believing—then there is the religion of the church---of the sabbath-day---of outward conformity to the customs of society---it may and does often exist in these forms without going any farther; without ever reaching the heart or reigning over the whole inner man as it ought. But till it thus reigns, till its authority is thus carried within, is it not deprived of the most important region of its empire? Is it not a comparatively defective and useless principle?

BIBLICAL.

Under another head, we have spoken of Professor Stuart's admission in his Commentary on the Hebrews, that the application of the title God to our Saviour does not prove him, to be truly and properly divine, but relates only to his office as Messiah and Mediator. We give the following illustration of the same fact, taken from a note appended to Whitby's last thoughts, in Sparks' Collection of Tracts. Vol. 2. p. 57.

The word *God*, is used in various significations by the sacred writers, both in the Old and New Testament.

1. It denotes the Supreme Being, the Creator and Governor of all things.

2. It is applied to angels, or celestial beings. "For though there be that are called *gods*, whether in heaven or in earth, as there be *gods* many and lords many; but to us there is but one God, the Father." 1 Cor. viii. 5.

3. Moses is called by this name. "And the Lord said unto Moses, I have made thee a *god* to Pharaoh." Exod. vii. 1.

4. Magistrates, judges, and kings are called gods. "Thou shalt not revile the *gods*, nor curse the rulers of the people." Exod. xxii. 28. "God standeth in the congregation of the mighty, he judgeth among the *gods*.—I have said, ye are *gods*." Psalms lxxxii. 1. 6.

5. It is used to denote the images of heathen deities. "Make us *gods* to go before us." Acts vii. 40. And also to express those deities themselves. "The *gods* are come down to us in the likeness of men." Acts xiv. 11.

From these different uses of the word, it appears, that it does not relate to the *nature* or *essence* of the being or object to which it is applied; but rather to their superiority, either in power, or goodness, or both. It has not, therefore, a uniform and definite meaning. It is a relative term, and inplies degrees. Such is the scriptural application of the term, and in this manner was it also employed by the ancient heathen writers, and the early christian fathers.

The Greeks and Romans, says Le Clerc, had no knowledge of a being, who had existed without beginning, or who was possessed of all perfections in the idea which they

attached to the word *God*. Some of the philosophers among the Gentiles, and particularly the Platonists, had a notion of the Deity, very nearly resembling that of Christians, but it was not in the power of philosophers to correct the use of language among the common people. The poets had a much greater influence, and they represented the *gods* as coming into existence after the heavens and the earth; and their Chaos had an origin still anterior to these.

The early Christians seem to have been much influenced in many respects by the opinions prevalent among the heathens, and especially in the use of the term *God*. They did not confine it, as is the practice at present, to the Supreme Being, but applied it to Christ, even when they allowed him to be subordinate to the Most High. Hence we find Novatian saying, that the "Father is God over all," and the "Son is God over God, *because* he is the image of the Father's deity." It is true, this was only giving the *same name* to the Son as to the Father, without altering the nature of either; but names do their office very poorly, when they confound, rather than distinguish things. At that time, for reasons above stated, this use of language was more allowable, than at present. Among Christians the word *God*, seems now to be exclusively appropriated to the Almighty; and it must be considered as an improper use of the term to apply it to the Son, unless he is believed to be the Supreme Being.

For an extended view of this subject, see *Clerici Art. Crit.* P. II. S. I. c. II. Reg. 2. —Also, *Schleusner* in verb. *Theos.*—*Hallet's Notes and Discourses.* Vol. II. p. 214.

CHRISTIAN REGISTER.

BOSTON, MARCH 14, 1829.

PROFESSOR STUART'S EXPLANATIONS OF ORTHODOX PROOF-TEXTS.

Our orthodox friends have of late said much of the learning of their eminent men. They may well take pleasure in the literary character of the gentleman, whose name is mentioned at the head of this article, though a little less of what seems to us like party exultation, might be equally creditable to themselves and to the object of their pride. Why not permit a studious man to go on, calmly and undisturbed, in his scriptural interpretations, without deafening him with the sound of triumph on the one side, or of reproach on the other? For our own part, we value the critical labors of Professor Stuart too highly, to envy the influence, which his party would connect with his name. We do not, indeed, depend upon his efforts for any new additions to our knowledge of the Bible, but, we think, they will have great effect in correcting the erroneous notions of many, who would look with suspicion on light from any other quarter. He has certainly more independence than most men, who have sworn to defend a prescribed creed, and willingly abandons many of the ancient strong holds of orthodoxy. We respect his philological attainments so much, as to believe they will not be readily appreciated by the majority of his sect, at their real value; we could, however, wish that his devotion to foreign tongues had permitted him the command of a more direct and graceful style in the vernacular.

Having said these things of Professor Stuart, it becomes us to give some specimens of his criticism. We recommend to our learned readers, the whole of his commeatary, on the Hebrews, assuring them, that though they may think he has left the question concerning its author still unsettled, they will not fail of receiving instruction and pleasure, on more than one account. To those, who have not the leisure to engage in its perusal, we present the following extracts—premising, that the foreign and technical terms, are given in our own language.

Heb. i. 8: "Unto the Son, he saith, thy throne, O God, is forever and ever." "These words are quoted from Psalm xlv. 6: That the whole Psalm relates to the Messiah, as *mediatorial* king, can scarcely be doubted by any one, who compares together all its different parts. This king is called God. Does the word God here denote the *divine* or the *kingly* nature or condition of the Messiah? Most interpreters, who admit the doctrine of the Saviour's divine nature, contend for the *first* of these senses: as I have myself once done: in a former publication. But further examination has led me to believe, that there are grounds to doubt of such an application of the word God in this passage. The king here called God has for himself a *God*; "*thy God* hath anointed *thee*." The same king has *associates*; i. e. others who in some respects are in a similar condition or office. As *divine*, who are associates with the Saviour? Besides, his equity, his government, his state, as described in Psalm 45. are all such as belong to the *King Messiah*. Now as God is a title, sometimes given to *kings* or *magistrates*, as one may see in Psalm lxxxii. 1, 6, compared with John x. 35, although no one individual king or magistrate is ever called simply God, may not this title be applied, in a scene altogether peculiar and prominent, to the Messiah as *King*.—Such an explanation, to say the least, removes some of the difficulties, which attend the usual one." Stuart's Com. Heb. Vol. 2, p. 58.

We do not say that Professor Stuart intends by this explanation to weaken in any mind, a belief in the supreme divinity of Jesus Christ. He is careful to allude in this connexion to other texts, which are supposed to prove that doctrine. But, it gives us pleasure to see our own Unitarian views, of this passage, confirmed by the opinion of so able a critic. We hope, hereafter, that no writer on the Trinitarian controversy, will presume to quote the text, in proof of our Lord's independent divinity. We thank Professor Stuart, for lending the weight of his name, to the important truth, that the application of the title God, does not always prove, supreme, essential Deity.

Another passage often alleged by Trinitarians, in proof of the eternity of our Saviour, is thus explained by the Professor. Heb. xiii. 18, "Jesus Christ, the same yesterday, to day and forever." That is, Christ is always the same, always ready and willing to aid you in all your trials. The *absolute eternity* of Christ, is not here directly asserted; but the simple object of the writer is to show, that "he ever liveth to aid his disciples."

It may seem, to our readers, but a small thing, that explanations of this character which have long been familiar to their minds, should now be supported by eminent orthodox leaders. But for ourselves, we regard it, as a proof of no slight progress. It is an indication to us, of the results to which free and learned inquiry must inevitably lead. That Professor Stuart, does not advance beyond the doctrines of his school, to any greater degree, cannot be a matter of surprise. He himself is bound by too many early and local associations, to recognize the living spirit of piety, when divested of the old body of Calvinistic divinity, but he is doing much to raise up enlightened and able defenders of our common faith, who will rejoice more in the perfection of the truth, than in the traditions of the Fathers. We are, sincerely, glad to perceive the zealous efforts in sacred literature, which are made by the gentlemen in Andover; we hail them, as fellow-laborers,—though they acknowledge us not,—in spreading "new light from the word of God;" and we join with them, heart and hand, to deprecate the influence of the sceptical German theology, though, as it is evidently on the wane in the country of its birth, we do not fear its adoption in our own.

DANGERS OF UNITARIAN CHRISTIANS.

The very fact, that a denial of our piety, is among the means to oppose our belief, involves us in religious danger,—not a danger to our cause, but to our souls. We are told that our faith is the offspring of pride and the parent of indifference; that religious apathy and Unitarianism are convertible terms. Unless we are more than men, we may be apt to yield to such suggestions, and plead the liberality of our faith, for a latitude of conduct. We hear so often, that vital piety, spirituality, the religion of the heart, is unknown in our system, that we may be led to relax in our pursuit of holiness, and from the calumnies of our foes, derive a flattering unction for our faults. We exhort our brethren to beware of this temptation. Let us cherish religion and our peculiar views of religion,—not as the cause of our party or our prejudice—but of our improvement, of our souls. Let us show that a blessed union may subsist between faith and reason, freedom of thought and strictness of life. Away with the idea, that a rational Christian must needs be cold; fervor, has too long, joined hands with fanaticism; let it walk in company with wisdom and peace.

CRITICAL NOTICES.

A New Year's Eve and Other Poems, by Bernard Barton: London 1828 pp. 244. 8vo. Barton is known through England and America as the Quaker Poet. Without any high pretentions, he always gratifies and benefits his reader. His verse is smooth, his language pure, and nothing in the purpose or strain of his poetry can offend the delicate or devout mind. He is more natural than Montgomery, and as truly christian. His muse is sweet and tender; seldom imaginative, and never sublime. The volume before us which has not yet been reprinted in this country, falls, as a whole, below the general character of his writings. Some of the shorter pieces however are fine, and the longest, which gives its title to the book, is of equal merit with any of his former productions. Barton seems to be one of those whom sorrow has chastened, but not depressed. He always regards life as a scene of moral discipline, yet is not unmindful that 'to enjoy is to obey.' That can be said of him, which is true of scarce any other, that he has never published a line of which he need fear that he shall be ashamed in the day of account. We have given some stanzas from the New Year's Eve on our last page.—They are not those which pleased us most, but such as could best be separated from their connexion.

Mr. Frothingham's Plea against Religious Controversy. This is an ingenious and eloquent sermon, from Paul's question, "is Christ divided?" The author sets his face resolutely against religious controversy, in every shape. His argument is not directed against its abuses, but is meant to bear directly and wholly against the thing itself. He maintains that controversy is not likely to draw out and confirm the truth, and this point is illustrated by considerations taken from the nature of truth, and the tempers and natural consequences of dispute. To confirm his reasoning, he appeals to the evidence of facts. The first promulgation of the Gospel, he says, was not by controversy. The reformation was not effected by controversy. "Controversy," concludes Mr. F. "has been often objected to, and with the greatest reason, as unfriendly to the religious temper. I object to it again, and still more, as chaining up the mind, as narrowing the sphere of intellectual vision, as unfriendly to truth." We need not say that we cannot go along with the sweeping conclusions of this sermon. We believe that its effect will depend much more on its beautiful and bold style, which does justice to its author, than on its argument, which does him injustice. We agree with him in mourning over the strifes of the day. We heartily, deprecate the abuses of controversy. We are for peace, but, we have not been convinced, that truth and earnest discussions of the truth, are enemies to peace. We wish, Mr. F. had discriminated, with a more accurate hand, the sources of our prevailing controversial evils. We do not think, he has touched the fountains, which pour their waters of bitterness over our churches and the community. We are for charity: but we cannot regard this sermon, as a worthy tribute to its cause. This hasty notice will not prevent us, on a future occasion, from more fully discussing the arguments of the sermon, and the topics, which it suggests.

Mr. Dewey's Sermon on Sectarianism.—This is contained in the Liberal Preacher, which has just appeared for the present month. It is liable to a similar charge, with that against Mr. Frothingham's sermon, viz. a want of just discrimination,—a fault, by the way, not very common in its author. Such wholesale censures against established institutions—for so we may call religious parties,—are always open to suspicion. Mr. Dewey does not object to controversy; that he welcomes, as a cause of good. But he contends, vehemently, against the establishment of religious sects. They are not needed he thinks, to answer the great purposes of Christian action. Their spirit, is at war with a pure and generous philanthropy, with a wide and expansive love of human kind. It is hostile to the refined, liberal and intellectual character of Christianity. It degrades the mind by taking away its freedom,—its proper and principal distinction. As such, Mr. D. inveighs bitterly against it. "I abhor it, says he. I will not submit my mind to work in this harness, nor to draw this car, nor to run this race of sectarian zeal. I want more freedom than this would imply, and I will have it."

Upon the whole we like his general strictures on the evils of sectarianism. We believe that the division of men into parties, or sects, is as unavoidable, as the division into families, but what is called, a sectarian or party *spirit*, we abominate as we do a spirit of clanship. We cannot say so much, for the style of this sermon. The writer has too much of the mannerist. We have no relish for tame, luke-warm discusssons of great truths, but we think an excessive piquancy, sometimes as bad as dulness.

Juvenile Miscellany, No. 1. Vol. 2. for March 1829. The table of contents promises a pleasant number for the readers of this little magazine.—There is a good variety in the articles. We recognise signatures with which we are familiar, and which awaken an expectation that is seldom disappointed. We have read only one story, founded on the text "why beholdest thou the mote &c," and think it a happy illustration of the passage. The lithography is not so good as we hope to see in the future numbers.

ORIGINAL COMMUNICATIONS.

CHILDREN'S BOOKS.

For the Christian Register.

Mr. Reed,—

The Review of children's books in the Examiner, from which you lately took some extracts, has, I believe been universally approved. I wish that the writer would pursue the subject. Meanwhile I would offer a suggestion which will pass for what it is worth. May not evil result from the repetition of the sentiment that good children are happy? I observe much of this language of late. Now there is sense in the paradoxical adage 'too much of a good thing is good for nothing.' I am afraid that our children will grow up with the belief that if they are good, they shall escape suffering, and they will be strangely perplexed when they find that the virtuous are afflicted and the conscientious endure pain. "You must be good, and you will be happy" is the conclusion of a story that I have just read. This is not strictly true. A child may be good, and yet be sad. It is an error in education to establish in the mind a conviction which must be corrected by subsequent experience. This is a life of discipline, the good are appointed to suffer as well as the bad, why should this great truth be concealed from children? Let teachers and writers be careful not to exaggerate or mislead. Virtue produces happiness, but it does not prevent suffering. If I am wrong in my notions, or censorious in my remarks, you may take as an excuse that I am

A Bachelor.

THE TERM "REV."

For the Christian Register.

Mr. Reed,—

I was glad to observe in a late number of your paper the omission of the title *Rev.* before the names of clergymen who officiated at an ordination. It has grieved me to see what care is taken to introduce this little abbreviation whenever an opportunity occurs. I may be notional, but it seems to me to savor too much of clerical distinction. The title is useful in designating an individual whose profession is unknown, or where a mistake might arise from confounding two persons of the same name. But where no disadvantage can result from its omission the custom of affixing it is more honored in the breach than in the observance. It is universally known, for instance, that none but an ordained clergyman, usually officiates at a Congregational ordination, installation, or dedication, and that no one unless he is in the technical sense a *preacher* delivers a *sermon* on any occasion. To introduce his name with Rev. communicates nothing which would not be learnt from the mention of his services. It is superfluous, that is reason enough for omitting it; it widens the distance between the clergy and the laity, and strengthens the belief that office and not character alone should bring a man reverence; it harmonizes neither with true humility nor with true independence. S.

For the Christian Register.

APPARATUS FOR LYCEUMS.

The final success of a Lyceum depends much upon the impressions made by its first efforts. If the first meetings are made interesting, their number and popularity will of course increase. But it is difficult, if not impossible, to render instruction in the sciences, whether by lectures or otherwise, highly interesting, without illustrations to the eye. By the aid of a few simple articles, (the more simple the better,) the principles of any science, and by almost any persons can be made clear, and impressions fixed rapidly and thoroughly in the mind.

It will hence be seen, that the first step to be taken by every Lyceum, is the procuring of a few simple articles of apparatus. In doing this, it is more important to furnish a few instruments for several subjects, than a complete set for any one science. By that course the tastes of a greater number will be gratified, and more numerous efforts will be elicited.

As Geometry lies at the foundation of every other science, or at least has some relation to it, a few simple practical illustrations for that science are of the first importance.

Many of the principles of natural philosophy are subjects of daily observation and constant application; and of course are both proper and interesting to be presented to the minds of young people and others, by the way of familiar illustrations. Consequently a few articles to explain the principles of mechanics, pneumatics and hydraulics, are nearly indispensible.

The science of chemistry explains the properties and uses of the atmosphere, of water, of the metals, and numerous other substances in constant use by every person, and of course interesting to property, health, and even the preservation of life. Consequently this science cannot with propriety be neglected, in a course of practical instruction. And half a dozen simple instruments, in addition to glasses, phials, &c. which may be procured in any neighborhood, and in almost any family, will be sufficient to perform very numerous, and very interesting experiments in the practical science of chemistry.

The popular science of astronomy can be presented in a like clear and interesting manner by the same easy and simple means. A representation of the solar system, which may be procured for ten dollars, will unquestionably give a more clear and interesting view of it, so far as it goes, than an orery which would cost a hundred times that sum.

A few specimens in Geology properly labelled and described are sufficient to explain the general principles of that sublime, and interesting and practical science.

If the members of Lyceums, and school committees were aware of the importance of a few aids like the above, to render instruction interesting, permanent and useful, they could not commence the exercises of either, without taking measures to procure them.

THREE FIRST, OR FIRST THREE?

For the Christian Register.

Mr. Reed,—

Will you or some of your correspondents favor me with a reply to the following question. Should a clergyman, when he gives the former portion of a hymn to be sung in church, say, the *three* (or four &c.) first verses, or the *first* three verses? which is correct English? Yours,

A Young Clergyman.

QUERIES.

For the Christian Register.

Mr. Editor,—

Will you, or some one of your friends, have the goodnes, through the medium of your paper to answer the following queries;—

In what sense is Jesus Christ the *Redeemer* of the world?

In what sense does the *blood* of Jesus Christ *cleanse* from all sin?

How is Jesus Christ the *Author* of eternal *salvation* to all that believe?

An Honest Inquirer.

RELIGIOUS INTELLIGENCE.

ORDINATION.

The ordination of Mr. Ralph Waldo Emerson, as junior pastor of the Second Church and Society in this city, took place on Wednesday the 11th inst. The services were in the following order. Introductory Prayer and Selections from Scripture, by Dr. Pierce of Brookline, Sermon by Mr. Samuel Ripley of Waltham, Ordaining Prayer by Mr. Parkman of Boston, Charge by Dr. Ripley of Concord, Fellowship of the Churches by Mr. Frothingham of Boston, Address to the Society by Mr. Gannett of Boston, and Concluding Prayer by Mr. Upham of Salem.

The Sermon by Mr. Ripley, was from Acts x. 36; "*Preaching Peace by Jesus Christ.*" His object was to illustrate the character of the Gospel as a system of peace, and the duty of the Christian minister to inculcate a spirit of peace. Under the first division, he enlarged upon the cheering views of the divine character which the Gospel presents; the support which it affords in seasons of darkness and despondency; and the hopes which it inspires in prospect of death.—The minister of Jesus, he remarked, is entrusted with this pure and peaceful religion. And how is he to advance its interest? 1. By cherishing the sentiment of peace in his public preaching. Let him not add fuel to the fires of religious contention. Let him not exasperate one portion of the community against the other,—let him endeavor to calm, rather than to excite the angry passions,—let him not nourish the pride of his hearers, by leading them, on the one hand, to think that they are the sole possessors of the divine favor, or on the other, that they are free from error and superstition; but let him point out to all, the evils of their own hearts, which are enough to contend against, without attacking the faults of others. 2. The minister should promote peace by his example. Not that he should be indifferent to the progress of truth. If he sees his people exposed to pernicious errors, he cannot, he will not be silent. He will be zealous to rescue them from such influence. But his instruments will not be those of furious controversy. Truth is not advanced by their use.—Practical men are disgusted, when the pulpit is made the organ, and the minister, the agent of a sectarian zeal. 3. Let the Christian minister promote peace, by the cultivation of a devotional spirit. Let him not be content with a faith, which is confined to the head, but which does not warm the heart. Let his whole soul be enkindled with the fire of devotion, and he will himself enjoy and be able to communicate to others that peace which hours of darkness, distress and doubt cannot wholly overcome.

The above is a meager outline of the Sermon which by its plain, practical and serious character, must have commended itself to the hearts of its hearers. The circumstances connected with this occasion, were adapted to awaken a peculiar interest. The presence of the Senior Pastor whose health has been sacrificed to his devoted labors in the ministry; the relation of the Pastor elect, to a distinguished servant of Christ, whose honored remembrance is still fresh in our churches; and the solemn charge of the venerable man, who has just completed the fiftieth year of his pastoral connexion, to his youthful relative on commencing that connexion; had the effect of blending with the fervent prayers and devout wishes for the future, the most affecting recollections of the past.

DEDICATION AT PROVIDENCE R. I.

On Thursday March, 5th, the Westminster church in Providence, R I. was dedicated to the public worship of God, by the usual services. The following description of the building is taken from the Independent Inquirer.

"The Westminster Church, On Mathewson street, covers 72 feet in width, by 90 feet in length, exclusive of the portico of 15 feet in depth. The walls are 40 feet high, including a basement of 7 feet, and with the exception of this basement which is of hammered granite, are composed of common building stone, to be covered with cement.

"The principal front, is a large portico, shewn in a colonnade of eight insulated columns of the Ionic order, supporting an entablature and pediment, copied from the temple of Erectheus, in the acropolis at Athens. The columns are fluted, each measuring three feet in diameter, and 26 feet in height, including the base and capitals, which last, are beautifully executed. The floor, or platform of the portico is attained by a flight of eight granite steps protected by abutments at the ends. The temple from which this front is modelled, is considered one of the best of the Grecian examples.

"From the portico, a large door 10 feet in width, by 17 feet in height, introduces you to a lobby of 11 feet in width, at each end of which, a broad stair case ascends to the gallery, which corresponds in dimensions with the Lobby. There are three doors giving entrance to the nave of the Church, which contains 106 pews with mahogany caps and arms. The pews are placed in three double ranges, each range containing 16 pews, the remaining 10 pews being disposed in an equal number on each side of the pulpit. There is no broad or centre aisle, and no wall pews; one double range of pews being exactly in front of the pulpit with an aisle on either side and two aisles on the walls enclosing the other two double ranges.

"Opposite the principal entrance, is a niche 25 feet wide, describing about 2-7ths of a circle, with a spherical pannelled head. In this niche, stands the pulpit, representing a pedestal executed in mahogany, decorated with gilded and bronzed mouldings and ornaments, and richly trimmed with crimson velvet, elevated on a platform, three feet in height, which is attained by a flight of 4 steps eighteen feet in length, terminated by abutments. On these abutments stand two columns of the same order and example as those of the portico, supporting an entablature passing round under the head of the niche, and extending the width of the house resting at the extremes upon anteas. Over the nave is a compartment ceiling, rising 7 feet in 68: over the gallery is a niche head, with its pannels, entablature and columns, corresponding with that over the pulpit;—under this stands the organ. The windows, three on each side of the house, have square heads, measuring 9 feet in width by 18 feet in heighth, and are closed with green blinds upon the inside

"The niche in the rear of the pulpit is completely covered beneath the entablature to the platform, with a superb drapery of crimson silk damask:—the inside of the pulpit, with the platform on which it stands, and the stairs in front, are covered with a rich Brussels carpet. Upon the platform, in the head of the niche, stands a sofa, with a chair on each side, all of mahogany, covered and cushioned with crimson plush. A heavy brass railing, to which are attached curtains of crimson silk damask, protects the front of the orchestra; the aisles are all carpeted: the pews, painted a light stone color on the outside, and green on the inside, are completely furnished with carpets and crickets; and with cushions of green moreen.

"Four elegant Grecian centre lamps of bronze and gilt, containing 14 burners, are suspended from the ceiling of the church. Upon the pulpit are two rich Astral lamps:—upon each of the abutments in front of the columns on either side of the pulpit, is a bronzed candelabra of an antique pattern sustaining a lamp; and, the orchestra is lighted by a large hanging Astral lamp, and a pair of bronzed Argand lamps.

"This beautiful church was built from drawings furnished by Major Russell Warren, the architect of the Arcade, assisted by Mr. James C. Bucklin, both of this town—and does great honor to their taste. The whole, though very rich in its appearance, has all the grace of simplicity, and is worthy to be considered one of the finest buildings in our county."

Why is it that most of the churches lately built in this city have been, so far as architecture is concerned, total failures? If as houses for worship they were less expensive, or more convenient it would be some consolation; but they are not. While the architecture of the Westminster church is throughout chaste and imposing, I have seldom, if ever, seen a building better adapted to the purposes of public speaking; and the whole cost, including the land, bell, organ, and the furniture and ornaments which are complete, rich and in perfect keeping, will not exceed $30,000. The ill success in most of the churches in this city, and its vicinity, is to be attributed mainly, I suspect, to the interference of Building Committees with the proper province of the architect. Such a committee have a right, of course, to select from among the plans submitted by the architect the one which on the whole they prefer; but having selected it, their business is, not to alter or disarrange the plan in the smallest particular but to see that the church is built according to it. It may be thought, perhaps,, that as the people pay for the building, it is but reasonable to provide that their taste, good or bad should be satisfied; and this is true, but their taste is much more likely to be satisfied by respecting the judgment and experience of the architect, rather than the caprice of a majority of the committee. Architecture, it should be remembered, is an art, and should be left to the artist; for to choose a Building Committee to do his work, would be like choosing one to paint a picture, or sing an anthem.

Mr. Walker of Charlestown, made the Introductory Prayer, and read Selections from the Scriptures; the Prayer of Dedication was offered

by Dr. Edes of Providence; and the Sermon and other services were by Mr. Farley, the pastor of the church. The following original hymn, by Grenville Mellen, Esq. was sung, on the occasion.

HYMN.

Almighty God! as on these walls,
Thy herald light in glory falls,
We hail the coming of Thy power,
To bless the service and the hour.

We dedicate a holier shrine,
Than temples years have made divine;
In them hard heathen knees did bow—
But hearts are bent before Thee now!

We raise no gorgeous pile to Thee,
Some idol's silent throne to be—
Lo! nobler altars here shall rise,
Ours is the spirit's sacrifice!

Come, in a cloud of splendor, Lord!
Our high hosannas are abroad,
In rapture for that light again
That consecrates our sounding fane!

O, ever to One God alone,
Be here the silver trumpet blown!
And here a stricken world be bowed,
Where truth triumphant speaks aloud!

Mr. Farley's discourse was chaste, manly, and highly appropriate; on the text, James i. 22: "Be ye doers of the word." After an explicit avowal, made however in a candid and catholic spirit, of the leading opinions by which Unitarians are distinguished from other Christians, he proceeded to expose and refute the objection sometimes urged against these opinions, that they tend to laxity of principle, and a practical latitudinarianism. He showed that this charge, if regarded as really true by those who make it, originates in total ignorance of the Unitarian doctrines; in an ignorance however which can hardly excuse the calumny, for those who will not examine have no right to condemn. He apprehended that something of this prejudice against Unitarianism was to be ascribed to the frequent application of the term *liberal* to the system and its supporters; and he, therefore, endeavored to explain the true import of this word, and free it from all bad and false associations. He demonstrated that the principles in the popular theology which Unitarians have discarded, are so far from making Christianity more strict, and directly operative on human conduct, that they can always be laid hold of as pretexts and apologies for disparaging human exertion, and neglecting the use of means. In this connexion he commented at some length on the practical tendency of the doctrines of original sin, atonement and election. He concluded by proving that the opinions held by Unitarians respecting the ordinances, moral virtue, and heaven, are peculiarly adapted to induce a rational, ardent, and consistent piety. It is expected that the discourse, of which I have here given but a feeble and imperfect sketch, will be given to the public. Though the day was extremely unfavorable, the house was filled. A sermon was preached in the evening, by Mr. Walker.

At the sale of pews on Friday, 33 pews were sold to the amount of nearly $14000; and the remainder excepting 14 or 15 leased very advantageously. [*Communicated.*]

BOSTON SUNDAY SCHOOL SOCIETY.

A Quarterly meeting of the Boston Sunday School Society was held on the evening of the 8th ult. at the vestry of the Rev. Dr. Channing's Church. The meeting was called to order at an early hour by Hon. J. Phillips, President of the Society.

The reports of the Recording and Corresponding Secretaries having been read and accepted, the Subjects proposed for discussion at a previous meeting were called for and introduced with some very appropriate and eloquent remarks from the chair. An animated debate followed and the advantages of "Teachers" meetings" were satisfactorly explained and forcibly illustrated.

The Corresponding Secretary in the course of his remarks referred to the valuable assistance which Teachers had derived from the *Christian Teachers' Manual*, a work, it will be recollected, published in this city, and designed especially for "Families and Sunday Schools." Extraordinary efforts, it was stated, were necessary for the continued success of this excellent publication, and an appeal was made in its behalf, to those present, which I am convinced will not be immediately forgotten. We left the meeting highly gratified and have only to express our regret that a more convenient place had not been selected to accommodate the large number of Teachers and friends of Sunday Schools, who usually attend these meetings. [*Communicated.*]

At a meeting of the South Carolina Conference of Methodist ministers, 20 preachers were admitted on trial. The increase of members during the year, was 6971.

LITERARY INTELLIGENCE.

American Quarterly Review. The ninth No. of this popular journal contains articles on the following subjects. 1. Egyptian Architecture. 2. Instructions to Representatives. 3. Restrepos Columbia. 4. Law of Libel. 5. History. 6. Greek Revolution. 7. Doctrine of Temperance. 8. Darly's View of the United States. 9. Irving's Conquest of Grenada. 10. Memoirs of Dr. Park.

New Paper. Mr. John Thomas, late Editor of the Cheltenham, (English) Chronicle, proposes to publish in this city, an English Newspaper to be entitled the Western Examiner, and adapted to the taste and intellectual wants of British subjects in the United States, British North America and the West Indies. The Paper will assume the size and appearance of the London Examiner and will be published at five dollars per annum.

Eclectic Review. A new series of this long established and respectable journal has been commenced with the number for January of the present year. In an address to the public the Editor tells us that the original design of the work was "To reconcile those long divorced parties Religion and Literature; to create or cherish the love of literature in the Christian world, and to watch over the interests of religion as implicated in our literature." This design, we are told will be still adhered to, and that, though a new series is announced, no change will take place, "either in the general management or in the avowed principles of the work."

It is stated in the New York Enquirer, that Mr. Adams, (Ex-President) has been engaged in revising a history, of his administration, which will occupy 500 pages.

London Review. This is the title of a new periodical work just announced. The publication of the first number was expected on the first of February. It is to be edited by the Rev. J. Blanco White, of Oriel College, Oxford. The Editor, in an address to the public, thus expresses his purpose in relation to the *political* and *religious* character of the proposed work.

"In regard to political questions in general, "The London Review" belongs to no party. To Tories it will probably appear Whig, and to Whigs, Tory. Having for its chief object the investigation of Truth, the intended Journal will decline all support from party feelings, or prevalent prejudices, endeavoring mainly to try each question that may arise, *on its own merits*, and not regarding it in connexion with a certain *set of opinions*, constituting the creed of some particular body of Politicians.

"In pledging himself not to shrink, through fear of giving offence, from advocating those principles which he regards as true, the Editor feels also pledged as a Christian—and therefore bound to abstain from unchristian bitterness; and as a minister of the church which teaches to pray for deliverance "from all uncharitableness,"—that the pages of "The London Review" shall never be stained by acrimonious controversy, harsh invective, or calumnious misrepresentation."

Researches in South Africa. A work with this title by John Phillip, D. D. Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, has just been published in London. Its purpose is to illustrate the civil, moral, and religious condition of the native tribes. The London Times tells us that "it is full of valuable information respecting the progress made by the Missionaries in instructing, and civilizing the Hottentots, Bushmen, and Caffres." The London Weekly Review says;—

"This is the most important work connected with the colonial policy and colored population of the British Empire which has come before us since we commenced our Review. It is evidently the production of a man of superior talent and high principle, who, with a perfect knowledge of his subject, is animated by a deep and fervid zeal for the cause to which he has devoted himself—namely, the emancipation and improvement of the native tribes of Southern Africa. This is one of the few books which we can safely recommend to such of our readers as can afford to purchase it. It ought to be carefully perused by every friend of humanity, who desires to promote the spread of liberty, civilization, and true religion, over the world."

The Eastern World. Mr. Buckingham, the celebrated editor of the London Oriental Herald and formerly editor of the Calcutta Journal, is at present delivering lectures in Liverpool on the state of the Eastern world. Mr. Buckingham has long been known as an accomplished traveller, a man of fine genius and of high and independent character. To his uncompromising disposition and unbending integrity, he owed his expulsion from the East Indies, a few years ago. He now presides over the Editorial department of three distinct publications in London, viz. the "Sphynx, the Atheneum, and the Oriental Herald."

In his Lectures he commenced with Egypt, which, he said, comprissed one entire valley, about 600 miles in length; and owed its great fertility (three crops of corn annually) to the deposits made by the overflow of the Nile. That river had excited great interest amongst the ancients, and whole armies had been sent to solve the grand problem of its source. This river, supposed by some to be coeval in its source with the Niger—the two rivers forming the grand boundaries of Africa on the west and the North—flows for 800 miles, without receiving any tributary stream—and imparting fertility wherever it runs.

Mr. Buckingham confutes the general opinion that the crocodiles are ferocious; they never attack the inhabitants even when bathing in the Nile. The hyæna too, he says is perfectly harmless.

The flowers of Egypt are numerous and aromatic. A man may actually travel for thirty miles upon beds of roses. These flowers are appropriated for the extraction of the *otto of roses*. *Prov. Cadet.*

DOMESTIC SUMMARY.

Shipwrecks. The brig Elizabeth and Ann, Capt. Wm. Savage, was lost in this harbor, in the gale on Thursday night, the 5th inst. Parts of the hull and cargo came ashore on Deer Island on Friday morning, and it is presumed that all on board have perished.—The vessel sailed from Havanna on the 5th Feb. for this port. She belonged to Northport, Me.

The brig Ann Eliza, of Topsham, Me. from Palermo for Boston, was lost on the West end of Nantucket, on the 26th ult. All hands were saved except one man. A considerable part of the cargo, consisting principally of wine, was saved.

Another distressing instance of shipwreck occured during the storm of Thursday night the 5th instant, near the eastern point of Cape Ann. It was the brig "Persia of Salem," from Trieste. The crew is supposed to have consisted of fourteen persons. Nine dead bodies have washed ashore, among which were those of the Captain and mate both of Beverly, whither they were carried for interment, on Sunday,

The Inauguration The Vice President of the United States, took the Chair of the Senate at 11 o'clock on the 4th inst. The oath to support the Constitution was administered to him by Mr. Smith. Fourteen Senators, newly elected, were also sworn, and took their seats.

General Jackson soon after entered the Senate Chamber, and subsequently the Chief Justices and Judges of the Supreme Court, the Foreign Ministers, and a large number of Ladies. At 12, the Senate adjourned, and a procession was formed, which moved to the eastern portico of the Capitol, where in the presence of a great concourse of people, occupying the portico, the steps, and the enlosure, the President elect delivered his Inaugural Address, and the oath to support the Constitution was administered by Chief Justice Marshall. Salutes were fired, and the procession was formed anew, and moved to the President's House, where a great number of persons came to congratulate the President on his induction into office. *B. D. Adv.*

The following nominations by the new President have been confirmed by the Senate.

Mr. Mc'Lean, late Postmaster General, to be Judge of the Supreme Court.

Mr. Andrew Dunlap, to be Attorney of the U. S, for the District of Massachusetts, in the place of Mr. Geo. Blake.

Mr. Harper, District Judge, and Mr. Slidell District Attorney of Louisiana.

It is rumored that Mr. Barry, or Mr. Johnson of Kentucky will be Postmaster General.

Fires. On the 22nd ult. a destressing fire occured in Augusta, Geo. About *thirty* tenements were destroyed. The principal part of the property destroyed amounting to about $30.000, is said to have belonged to Mrs. Jones, of Philadelphia, and was insured at Charleston, S. C.

A fire occured at Bath, Me. on the 26th ult. by which 4 stores were destroyed, and two vessels at the wharf somewhat injured.

Within the last twelve months, *twenty-two* steamboats have been built at Pittsburgh and in its vicinity. They are all, says a correspondent of the Pittsburg Gazette, comfortable and substantial boats, and some of them are finshed in a style of elegance that can vie with any in America. The whole amount of tonnage is 4870 tons.

Ohio. The Ohio Legislature adjourned on the 12th ult. In this State, Justices of the Peace are elected by the people, and continue in office three years.

Oil stone has been discovered in Ohio, which has been pronounced by the Lancaster Mechanics' Beneficial Society, to be superior, in its quality to any foreign stone.

Maunch Chunk Coal Mines.—The coal mine, worked by the Lehigh Company, extends over the whole top of a mountain, and is already ascertained to be many miles in extent. The depth of the coal has been explored only forty feet—at this distance below the surface, the coal is of the same good quality as at the top. It probably reaches to the base of the mountain, which is 900 feet high.

FOREIGN.

By the arrival of the Dover at this port, London papers of Jan. 19th have been received. We give the following items of news as furnished in the Daily Advertiser.

There was a great Anti-Catholic meeting of the people of Devonshire at Exeter, at which 12 or 15,000 persons were present.

The Lord Primate, the Lord Chancellor, and Lieut. Gen. Sir John Byng were to be sworn in on the same day as Lords Justices.

The departure of Lord Anglesea from the Lieutenancy of Ireland, had been the cause of many manifestations of regret. Addresses of condolence on this occasion, were to be presented by Shiel and O'Connel, and fifty thousand citizens of Dublin followed him on his departure, wearing badges of mourning.

There was a remarkable fog in London on Sunday the 18th at 12 o'clock. It was so dark that lights were introduced in all the Churches to enable the service to proceed.

The Gazette de France of Jan. 13, says, "it seems now certain that the army of the Morea is to return to France. A letter from Modon, of the 22d Dec. brings information that the Aid-de-Camp of the Minister of War, who embarked at Toulon on board the Venus frigate, arrived at the head quarters on the 18th, where he made known the order for the recall of the army, of which he was the bearer.

The revenue of France is said to have increased in the year 1828, upwards of seventeen millions of francs.

The accounts from Portugal speak of continued disturbances created by the Miguelites, which are encouraged by the government. The English residents, however, are not often attacked. The bulletins concerning Miguel's health are discontinued; and an officer of high rank in the army has issued a proclamation, that he has had the pleasure of kissing the monarch's hand.

Dates from the island of Zea up to Dec. 4 had been received in Paris. The Greek troops encamped at Megara had taken the field, and been victorious in several actions with the Turks in Eastern Greece. In Candia, the Greeks had obliged the enemy to keep shut up in their fortresses. An expedition of 2500 or 3000 men was soon to go for the support of the Greeks in that island, accompanied by ten large vessels and several smaller ones. Tombasis was to command the expedition. The Russian fleet intended for the blockade of the Dardanelles had passed the island a fortnight previous, but this blockade it was said had caused but little inconvenience.

Among the foreign extracts in the late papers, we find one under date Arcona Dec. 30, which states, as a report, that a North American squadron will appear in the Archipelago next spring. We quote the following paragraph, with the single remark, that in what the writer says, about the probability that the United States would be hired to assist the Turks against Greece, he has betrayed great ignorance of the sentiments and feelings of our countrymen in relation to Greece, and done us great injustice.

It would not be at all improbable should the Porte concede great commercial advantages to the United States of North America, that they might assist in their contest with the Greeks. It seems very certain that the North Americans are seeking greatly to extend their commerce in the Archipelago, and that with this view they are negotiating with the Porte, without interfereing in any manner with the affairs of Greece; but it is not to be supposed that the policy of the United States of North America thinks of counteracting the projects of the three principal maratime powers of Europe.

Glasgow bill of Mortality for 1828. The computed population of Glasgow, on the first of January last was 213,912. During the year preceding the number of burials was 5942; males 2959, females 2983—of baptisms 3113; males 1630, females 1483—marriages 1866.

At a late fighting match, near Leeds England, a magistrate who endeavored to stop the fight and disperse the crowd was attacked and violently beaten, and but narrowly escaped being murdered. Nine persons were afterwards apprehended and bailed for their appearance at court.

A most distressing fire occurred in Guiana, on the 23d of December last. The loss is estimated at 200,000 sterling, many persons are reduced from affluence to entire beggary.

A courier from Petersburgh for London passed through Berlin on the 10th January. It is asserted that the Emperor of Russia has given assurances, that on the intervention of the allied powers, if the Porte will make some concessions, he will not be indisposed to a peace. This is credited by the English papers, and France and England are called, in prospective, the pacificators.

It is intimated, that the Turks have been worsted, in an attack upon Varna. Both parties are making vigorous preparations to continue the war upon the opening of the summer campaign.

Letters from St. Petersburgh confirm the news of immense military preparations on the part of the Russians. Four hundred thousand men are nearly ready, it is stated, to commence operations in the Spring.—Granaries are established at Cherson and Odessa. A loan of 200,000,000 francs is under negogtiation in Holland, Frankfort and Paris. M. Dolgorouki and a broker in Holland are appointed to complete the contract.

It was reported that to remedy the want of disciplined troops experienced by the Greek Goverment, a Swiss corps would be raised. France, or according to others all the parties to the treaty of the 6th July, will guarantee the pay of this body for the first three years.

Later from Europe. London news to Jan. 27th has been received by the arrival of the London Packet.

It was reported that a Treaty of Commerce with the United States had been agreed upon by the Sultan, and that an American squadron was expected in the Archipelago.

We doubt not that a wrong impression is abroad on this subject.

We give the following items from London papers.

The Russian Ambassador Extraordinary has arrived at Dover, and is understood to be the bearer of very important propositions to our government, which if met with corresponding feelings by the Sultan, will put an end to the hostilities in the north of Europe.

We have also despatches and letters by express from Vienna, which mention that the Reis Effendi in an interview with the Ambassador for the Netherlands had stated that the Sultan his master was not unwilling to treat for peace, if the Emperor of Russia was sincere in his desires to obtain one, and that upon a proper understanding, the Sultan would not hesitate to send an ambassador to meet the Envoys of the other allied powers upon the subject. This may be considered as important intelligence, and we have little doubt of its accuracy.

To Correspondents.—"A young clergyman" asks a question to which a reply is more difficult than important. Perhaps, were we to take counsel of wisdom, we should tell him, "Non nostrum tantas componere lites." But if he must needs have our opinion, we say, that the former mode is more agreeable to our ear, because the most usual, and the latter, more correct English since but one verse can properly be called the first, and to speak of "three first," implies a mathematical paradox.

We have received an article from "Scrutator," containing specimens of controversial invective, extracted from a sermon entitled "Mahomedan Christians." We may, hereafter, have occasion to use them, but, we think, their publication at present, would do little good, and their offensive coarseness would pain any just and charitable reader.

The insertion of L.'s Communication would violate our wish not to interfere with the controversies of any sect.

We decline inserting D.'s article. The subject, he discusses, is too important for an incidental notice.

We are glad to recognize in the article on Cemeteries, on our first page, the hand of a former valuable correspondent. He will excuse us for translating his quotations.

C.'s poetry shall appear next week.

MARRIAGES.

In this city, by Rev. Mr. Parkman, Mr. Amos C. Mann to Miss Hannah T. Parsons. By Rev. Mr. Streeter, Mr. John Brewer to Miss Rebecca Coffin.

In Cambridge, on Monday evening, by Rev. Dr. Holmes, Mr. Emerson Wheeler of Sudbury, to Miss Sarah Dalrymple, of Groton.

In Newburyport, Mr. William Hall, of West Bradford, to Miss Eliza-Ann Lankester.

In New-Bedford, Mr. Timothy D. Cook to Miss Rosalinda Lewis. Mr. James Pierce to Miss Mary-Ann Gardner. Mr. Sylvanus Churchill, of Plymouth, to Miss Lydia Russell.

DEATHS.

In this city, Mrs. Sarah, consort of Nathan Gurney Esq. superintendant of the Massachusetts General Hospital, aged 39.

In Cambridge, AARON DEXTER, M. D. Erving Professor of Chemistry (Emeritus) in Harvard University. The skill and unwearied kindness of the deceased as a physician, and his constant and successful efforts, during a long and active life, to establish and maintain the literary and charitable institutions of his country, furnish a claim, of no ordinary character, to the grateful remembrance of his fellow-citizens.

In Hingham, Mr. Nathaniel Davis, aged 40; Mr. Nehemiah Ripley, 74; Mr. Samuel Stodder, 58.

In Northampton, Mr. Charles M. Dwight, son of Mr. Cecil D. 28; Mrs. Phebe Lyman, wife of Mr. Giles L. 70; Mrs. Mary Butler, wife of Mr. Simeon B. 54; Mrs. Amanda Smith, wife of Mr. David Smith, 33.

In Easton, on Sunday last, after an illness of ten days, Mrs. Elizabeth Johnson, widow of the late Hon. Jesse Johnson, of Enfield, N. H. aged 63 years.

In Harvard, Mr. Oliver Wood, aged 74; Mr. Roger Bigelow aged 74.

In Hyannis, Mrs. Elizabeth, sged 21, wife of Mr. Freeman L. Scudder.

In Royalston, Dr Stephen Batcheller, aged 84.

In Adams, Mr. Joseph Shove, Jr. aged 20.

In Alna, Me. Hon. Josiah Stebbins, counsellor at law, aged 63.

At sea, Capt. Barstow of this city, lost overboard, on the 8th of Feb. From the Ann Eliza, one day out from Fayal for Boston.

At sea, on the 23d January, on his passage home from Liverpool, Rev. Benjamin Allen, an Episcopal Clergyman of Philadelphia, and late Editor of the Christian Magazine.

The whole number of deaths in Philadelphia, during the year 1828, was 4292, of which 581 were by consumption.

In Keene, N. H. Mr. George W. Prentiss, of the firm of Carter & Prentiss, editors and proprietors of the New York Statesman, 37.

Mr. Carter pays the following tribute to the character of his late partner.

He possesed a strong and vigorous intellect, quick perception, and sound judgment. To a ready, plain, off hand talent at writing, he added unusual capacity and promptness in the transaction of buisness. In his character were blended many excellent and generous traits—frankness of manners, liberality of feeling, independence of thought, and firmness of purpose. His social virtues emanating from a true and warm heart, endeared him to a numerous circle of relatives and friends, who will deeply deplore his premature death.

THE THOROUGH BASE PRIMER.

JUST published and for sale by JAMES LORING, 132, Washington-street, "The Thorough Base Primer;" containing explanations and examples of the Rudiments of Harmony; with fifty exercises, by J. F. Barrowes. First American, improved from the London edition.

CONTENTS.

Of Intervals; Table of Intervals; of the Inversion of Intervals; of Thorough-Base; of the Common Chord; of the Tonic, and its attendant Harmonies; of the Derivatives of the Common Chord; of the Discord of the Seventh; of the Derivatives of the Discord of the Seventh; of Discords by Suspension; of the Chord of the Diminished Seventh; of the Chord of the Extreme Sharp Sixth; of Cadences; of the Chord of the Seventh, Fourth, and Second, &c.; of Sequences, &c.; of Modulation, &c.; Exercises.

March 14.

JUVENILE LIBRARY.

MUNROE & FRANCIS, corner of Water and Washington-street, continue to publish and have for sale a large assortment of Books for children.

Parish Libraries supplied on the best terms.

JUST RECEIVED,

Stories about General Lafayette, for the amusement of children.

Mrs. Sherwood's Primer, and First Book for children.

An English Edition of Dr. Watt's Divine and Moral Songs, attempted in easy language. Adorned with 38 cuts.

Biographical Sketches of Great and Good Men.

March 14.

BOOKS AND STATIONARY AT COST.

THE subscribers offer for sale their stock of Books & Stationary, comprising an entire assortment—at very reduced prices for Cash.

Persons who wish to replenish their Libraries with good Books, *cheap*, are invited to call.

☞ Juvenile Libraries supplied on very favorable terms. BOWLES & DEARBORN,

Washington-street. March 14.

EDUCATION.

THE Adams Female Academy will be opened for the reception of Young Ladies on Wednesday, the twenty-ninth day of April, under the superintendance of Mr. Charles C. P. Gale, who will be aided by suitable Female Assistants.

The following is the course of study adopted in this Seminary. Reading; Writing; English Grammar with Murray's Exercises; Ancient and Modern Geography with maps; Arithmetic; Algebra; Geometry; Linear Drawing; History of the United States; History of England; Blake's Natural Philosophy accompanied with experiments; Wilkins' Astronomy; Rhetoric; Goldsmith's History of Greece and Rome; Upham's Intellectual Philosophy; Paley's Natural Theology and Moral Philosophy; Robertson's History of Scotland and America; Alexander's Evidences of Christianity; Whelpley's Compend; Political Economy; Logic and Botany;

The Bible; Worcester's Scripture Geography; Abstract of Bible History and Greenwood's Lives of the Apostles, will be studied as a Sabbath exercise.

The Young Ladies are required to attend church on the Sabbath and to write an abstract of one of the sermons. The are also required to write a theme on some definite subject or a letter, once in two weeks.

Those who shall complete the prescribed course of study will receive public testimonials of approbation from the Government of the Seminary.

The Latin, French and Italian languages may be studied without any additional charge for tuition, and, to those who have made the requisite attainments, will be delivered a course of lectures on Chemistry.

There is connected with the Institution a valuable library, containing many of the best English authors.

Great regard will be had for the health and comfort of the scholars, as well as for their moral improvement.

Parents are invited to visit the school at all times during the hours or study, to observe the discipline and hear the recitations of the scholars.

At the close of each term the several classes are critically examined in all the studies of thar term.—There will be three terms during the year of thirteen weaks each.

Board from $1,25 to $1,75 per week—Tuition $6.

GEORGE FARRAR, *Sec'y.*

Derry, N. H. March, 7.

INSTRUCTION.

MISS J. A. PERRY, proposes opening a school on Monday the 6th of April next, at her residence in North Bridgewater, (opposite Rev. Mr. Goldsbury's Meeting house) for the reception of Young Ladies who may be taught the following branches, viz:—Reading, Orthography and Defining, Penmanship, Geography, Grammar, History, Rhetoric, Composition, Philosophy, Astronomy, Arithmetic, Elements of Chemistry, Botany, Use of Globes and the French Language.

Also—Plain Sewing, Lace and Muslin Embroidery, Rugwork, Gold Lace-work; Purse, Net, Bead work, on velvet and canvas; Painting on Velvet, Satin and Paper, Map drawing, &c. Stationary and materials for work will be supplied if requested.

Price of tuition from 2 to 4 dollars per. quarter; Board on reasonable terms.—References.

Rev. Daniel Huntington, } N. Bridgewater.
Rev. John Goldsbury, }
Eliab Whitman, Esq. }
Daniel Noyes, Boston.

Feb 28. 3t.

NOTICE.

PARCELS containing the Reports of the Bostou Sunday School Society intended for the teachers in the Sunday Schools in the towns of Dennis, Brighton, Sterling, Hardwick, and Chelmsford, Mass. and Dublin, N. H. can be obtained at Messrs. Bowles & Dearborn's Bookstore, directed to the several superintendents. 3t. Feb. 7.

SUNDAY SCHOOL BOOK.

JUST published, and for sale at the Office of the Boston Daily Advertiser, at $18 a hundred,

A series of Questions, comprising the History of the Four Gospels, and the Acts of the Apostles, with References to the Scriptures instead of Answers.

Feb. 21.

FAMILY PRAYER BOOK.

New and Improved Edition.

JUST published by BOWLES & DEARBORN, 50 Washington-street, "A Family Prayer Book," containing forms of Morning and Evening Prayers for a Fortnight; with those for Individuals, Religious Societies, and Schools. To which is added a large selection of Hymns.

A *New Edition* corrected and enlarged, by CHARLES BROOKS. Minister of the Third Church in Hingham, Mass. 3t. Feb. 21.

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School, Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street.

Jan. 17. tf.

TRACT No. 22, OF THE A. U. A.

THIS day published by *Bowles & Dearborn*, 50 Washington-street, "Excuses for the Neglect of the Communion Considered;" being Tract No. 22, 1st Series, of the American Unitarian Association.

—ALSO—

The Liberal Preacher for March, containing a Sermon by the Rev. Orville Dewey of New-Bedford.

3t. March 7.

SUNDAY SCHOOL CONVERSATIONS.

JUST published by COTTONS & BARNARD, 184 Washington-street, Sunday School Conversations on some of the interesting subjects recorded in the New-Testament. By the author of the Factory Girl, The Badge, James Talbot, &c.

C. & B. have for sale "The School or Lessons in Morals," Nos. 1. 2. 3. 4—

Fruit and Flowers, a religious story for Children by the Author of a Dialogue on Providence, Faith and Prayer—

The Young Philosophers. By a Lady.

March 7. 6t.

A SHORT ESSAY TO DO GOOD.

MUNROE & FRANCIS have just published a little work by the Author of Redwood, entitled

"A Short Essay to do Good." Price 50 cts. a dozen.

March 7. 6t.

ABBOTT'S LETTERS FROM CUBA.

BOWLES & DEARBORN, 50 Washington-street, have just published, Letters written in the interior of Cuba, between the mountains of Arcana to the East and of Curco to the West in the months of February, March, April and May, 1828. By the late Rev. ABIEL ABBOT, D. D. Pastor of the First Church in Beverly, Massachusetts.

The following extract from a letter of Judge STORY, exhibits his view of the merits of the work.

"I have read over carefully the MSS. containing the letters from Cuba; of the Rev. Dr. Abbot, at the reques of his family. They abound with interesing matter written in a lively and pleasing style, and will instruct as well as entertain the attentive reader. The author had rare, and, for a foreign traveller in the present times, almost unequalled opportunities for minute observation, and exact detail of the manners, the habits, the pursuits and the character of the inhabitants of the interior of this Island. He has faithfully and diligently used those opportunities, and his work contains a mass of facts, which, as far as I know, have hitherto been very imperfectly disclosed to the American public. My opinion is, that the work deserves general patronage from its intrinsic merits, independently of the consideration that it will impart aid to the interesting family of this excellent man."

POETRY.

STANZAS.

[From Barton's New-Years Eve.]

There is a joy in deep thoughts's pensive mood,
  Far, far beyond the worldling's noisiest mirth;
It draws from purer elements its food,
  Higher and holier is its heavenly birth:
It soars above the fleeting things of earth,
  Through faith that elevates, and hope that cheers;
And estimates by their enduring worth,
  The cares and trials, sorrows, toils, and fears,
Whose varied shadows pass across this vale of tears.

* * * * * *

When He the pure and sinless One came down
  To sinful earth, our load of guilt to bear,
And teach us how to win a heavenly crown
  By patient suffering, 'twas not his to wear
Joy's smiling mein or mirth's enliveniug air;
  By human folly, human crime untainted,
Of human woes he bore his ample share,
  And in his mortal aspect still is painted
A man of sorrows deep, with darkest grief acquainted.

Rare at the banquet board, but often found
  Where want, disease, and sorrow, heaved their groan,
Whether he trod Gethsemane's sad ground
  Or on the mount of Olives prayed alone,
For us was grief's dark vesture round him thrown,
  Why? but to teach us how to kiss the rod,
And, "perfected through suffering," to make known
  That sorrow's thorny path, if meekly trod,
Must guide his followers still to glory and to God.

MISCELLANEOUS SELECTIONS.

The LXXVI. No. of the London Quarterly Review, contains an interesting article on the character of Dr. Paley, accompanied with criticisms on the writings of several other eminent theologians of the English church, some extracts from which we present to our readers. We may hereafter, have occasion to express our dissent from certain strictures on Paley's religious opinions, which the writer of this article has been pleased to make, but we think, our readers will agree with us, in relishing the vigor and spirit, which he displays in the passages, we quote.

BISHOP BUTLER.

Now Bishop Butler sent sorth his immortal Analogy, a work too thoughtful for the flippant taste of the sceptical school, and indeed only to be duly appreciated after much and patient meditation. It is not a short line that will fathom Butler. Let a hundred readers sit down to the examination of the Analogy, and however various the associations of thought excited in their minds by the perusal, (whether as objections or otherwise,) they will find on examination that Butler has been beforehand with them in all. This may not at first strike them. Often it will discover itself in a hint, overlooked, perhaps, in a first reading, dropped by Butler in the profusion of his matter, as it were to show that he was aware of what might be said, but that he had better game on foot; and still more often will it be traced in the caution with which he selects an expression, not perhaps the obvious expression, such, indeed, as to a superficial reader may seem an unaccountable circumlocution or an ungraceful stiffness of language. In all these cases, he is evidently glancing at an argument or parrying an objection of some kind or other that had been lurking about him,—objections and arguments which may sometimes present themselves to us at once, but which very frequently are latent till the undercurrent of our thoughts happens to set in with Butler's, and throws them up. We have heard persons talk of the obscurity of Bishop Butler's style, and lament that his book was not rewritten by some more luminous master of language. We have always suspected that such critics knew very little about the Analogy. We would have no sacrilegious hand touch it. It would be like officious meddling with a well-considered move at chess. We should change a word in it with the caution of men expounding hieroglyphics—it has a meaning, but we have not hit upon it—others may, or we ourselves may at another time. The Analogy is a work carefully and closely packed up out of twenty years' hard thinking. It must have filled folios, had its illustrious author taken less time to concoct it; for never was there a stronger instance of the truth of the observation, that it requires far more time to make a small book than a large one. For ourselves, whether we consider it as directly corroborative of the scheme of Christianity, by showing its consistency with natural religion, or whether (which is, perhaps, its more important aspect) as an answer to those objections which may be brought against Christianity, arising out of the difficulties involved in it, we look upon the Analogy of Bishop Butler as the work above all others on which the mind can repose with the most entire satisfaction, and faith found itself as on a rock.

DR. WARBURTON.

Little as the Divine Legation of Moses is now read, few works have ever produced a greater sensation on first coming out than this did. It smote Trojan and Tyrian. It was a 'two-handed engine,' ready to batter down infidel and orthodox alike, if they ventured to oppose an obstacle to its autocratic progress. As a work intended to establish the religion of the country, however, on a better footing, it was of very doubtful character. Its leading position is, perhaps, tenable, and may have its worth in confirmation of the truth of the Old Testament, when that truth has been established on less questionable grounds, but it will not be thought capable of sustaining it alone. It is, undoubtedly, a very curious fact, that whilst Moses (so far as we know) never sought for sanctions to his laws in the doctrine of a future state of rewards and punishments, he should perpetually allude to an *equal* Providence, (a Providence which dispensed the blessings and curses of this life with a strict reference to human conduct) as that under which the Israelites were living.—Moses gives no hint that this dispensation was meant to supply the place of that principle which has been thought needful to hold civil society together. Warburton, however, saw a connexion between the two positions, and accordingly, at once admitting the objection of the Deist, that the doctrine of a future state was omitted by Moses (it was a favorite mode of reasoning with the Bishop of Gloucester to take the argument by the horns,) he retorts upon him, that this very circumstance argues the lawgiver to have possessed other sanctions for his laws; and that those sanctions were,—the goods and ills of this life, assigned to every man according to his deeds. This coincidence is certainly remarkable, and at least tends to support the belief of an *extraordinary* Providence presiding over the Israelites, or, in other words, of the Mosaic miracles. Still, it cannot be allowed to *prove* the fact. It may confirm, but it cannot convince: more especially as, in the hands of Dr. Warburton, the argument (in its details more than in its principle) is open to a vast variety of objections—objections which, by a more cautious mode of pursuing his inquiry, he might in a great degree have avoided, but which, as it was, drove him into toils, whence he *struggled to escape in vain*, and to which he at lenth yeilded with the good grace of a wild bull in a net. It would take us too far from our immediate purpose, to examine the Divine Legation with the discrimination it deserves. A little more reflection, however, we think, would have enabled its great author to guard against much that galled him, and to pare away some of those many episodes, which, even had they been more correct in reasoning than in several instances they are, would only serve after all to cumber his main proposition. Then, the Divine Legation might have taken a more conspicuous place amongst the evidences for the truth of revelation, and would not have lain unworthily neglected on the upper shelves of our libraries, condemned in the lump as a splendid paradox by those who little know the happy illustrations it contains, gathered from every region under heaven—the prodigious magazine of learning it unfolds—the infinite ingenuity it displays, in assimulating, more or less, the most unpromising substances to the matter on hand—the sarcasm, the invective, the joke, sacred and profane, which are there found, 'mingle, mingle, mingle'—as they were poured forth from the cauldron of that most capacious and most turbulent mind.

CATHOLIC CEREMONIES IN CUBA.

We present our readers this week, the following extract from Dr. Abbot's Letters on Cuba, which we briefly noticed in our last. It is a description of Catholic ceremonies, addressed to his daughter.

It is Thursday; and a little after day break, I rose, adjusted my toilet, and went to matins or mass;—I know not how, accurately, to phrase it. There were about 20 persons in the church, and generally on their knees in the open area; some kneeling on rugs, and some on white hankerchiefs.—There were about a half a dozen ladies in black gowns and veils. The men were, in general, old and grey headed. Negroes came in, and had equal privileges with whites, advanced as near to the altar as others, and with a course black shawl, kneeled by the side of lace veils. This pleased me; for all are equal beggars when they appear before God; and costume is little, the heart every thing. Some, as they entered, touched the consecrated water with a finger, and crossed themselves as they advanced, and kneeled; others crossed themselves only.—The priest entered from a vestry room, through a door screened by a red curtain. On his head was a black cap, and over his shoulders depended a mantle, striped with gold lace. His under dress was rather feminine; a gown of white muslin, flounced at the bottom, and reaching to his shoes. He uncovered his head and began the services in a solemn, but inaudible voice. A little boy attended him, to hand the utensils in the service, and, I thought, to respond, in some of the brief prayers. On elevating the *host*, now, a wafer, now, a cup containing consecrated wine, the little boy, three times, and loudly, rang a little bell; the people crossed themselves, and some smote their breasts with a heavy stroke. The *priest* alone, tasted the cup. He occasionally bowed the knee before the cross, and several times kissed the altar. Two or three times, he turned his face to the people, and parted his hands, as if conferring his benediction. On closing the brief service, the little boy handed him his cap, and he retired through the curtained door. He re-appeared a few minutes afterwards, in a black gown, passed by the front altar, bowed the knee as he passed another altar, at the right hand, and took his seat in a kind of a mahogany sentry-box, with a canopy over it, several of which are in the floor of the church. Here he glanced an eye round on the persons kneeling, and, in two or three minutes, returned into the vestry, again, bowing the knee, as he passed the altar. I did not know, at the time, the object of those boxes, and of the priest's setting in one, but am informed, it is the confessionary, and the priest repairs to it, to afford any one an apportunity to confess. The sides are full of little holes, that if the penitent is unwilling to be seen by the priest, he may whisper into his ear, unseen. If, on this occasion, there were any confessions, they were very short.

Now my dear child, I have given you a brief account of Catholic worship. I would not say that it is unedifying to Catholics; indeed of the few worshippers present, most had much appearance of solemnity and feeling. I hope it was heartfelt, and acceptable to God. To me, however, who know too little of the meaning of all I saw, *it was bodily exercise, which profiteth little.* The people worship, I may say, by proxy; the priest prays, but is not heard, and if he were, it is in an unknown tongue. It is worship addressed to the eyes only; a solemn pantomime which may affect the imaginatiou, and awaken feeling, but not adapted, I should think, to produce distinct thoughts of the great Object of worship. It seems not likely to carry the thoughts beyond the cross, and the awful sufferer there, to God, the ultimate object of homage and trust. I should fear that worshippers in this mode, stop at the *door*, instead of entering into the *presence* of the great Supreme, and that they confound in their minds, the *one God*, with the *one Mediator between God and man.* However, my dear child, I have lived too long, and observed too much, to condemn, with bitter censures, those who differ from me in modes and forms, and even in faith. I will hope that, when I saw the breast smitten, with an earnestness like that of the Publican, there was true contrition; and that instruction given by simple signs, may cleave to the heart with a renovating influence. It becomes all to remember, that without holiness, all worship is vain; and that with holiness, many errors will be forgiven by a God delighting in mercy. Let me hope, my dear child, that with more ample instruction than is here enjoyed, with the Scriptures open before you, with weekly exhortations in the sanctuary, with the pure elements of the Gospel imparted to you in the Sabbath School, with domestic devotions, and songs to enkindle pious affections, you will indeed be a pious child; that to means so ample, you will add your own humble endeavors and prayers daily; and may God bless *my* child and make her *his.*

RELIGIOUS APOSTASY.

In reading a letter which we found in Conyers Middleton's Works, we could not but observe how applicable the language is to the conduct of those who in this day brand with the name of infidel all who deny the authority of their favorite doctrines. Every one knows how common it is to deny the christian name to Unitarians, and to speak of the lamentable defection from the truth which has marked the present century in New-England. To such a mode of conducting religious discussions a reply might be offered almost in the words of Middleton. Let the term apostate be changed to infidel, and see with how much propriety his manly appeal may be employed against controversialists among us. The letter is addressed to a Mr. Venn, the conductor of a periodical, in which he had taken occasion to vilify the writer.

I have been well informed, that some time ago, you took the liberty to call me by name an *Apostate Priest.* I find the same calumny more publickly repeated in the *Miscellany* of *Feb.* 15, on a certain person, not named, whose writings have had the misfortune to displease you; and as you are said to be concerned in the furnishing out this weekly paper, in partnership with another worthy Divine, so I cannot avoid considering myself as the object of your abuse in both cases.

The only thing that puzzles me, is to discover by what principle of Christianity you think yourself justified in such a license of calumniating; or how can you imagine a behaviour so shocking to good nature, good sense, and good manners, to be the effect of any good Religion.

There must needs be some strange mistake between us on one side or the other.—The word *Religion* perhaps may have something in it equivocal, and denote a quite different thing with you and with me. If your Religion prescribes, permits, or does not condemn, all such defamation as impious and detestable, you clear me at once of Apostasy; for that Religion was never mine: and I cannot be charged with deserting what I had never professed.

Be so good, Sir, as to favour me with some account of this matter. I have a right, I think, to require at least this satisfaction. You are the only man who has ventured to call me an Apostate; and if you are an honest man, you would not be particular in your accusation, without a particular assurance of the truth of it; nor so forward with your charge, without being as ready with your proofs. Tell me, then, nay, tell the public all that you know of me: speak out freely; charge every thing, that either your own malice suggests, or that of others has supplied you with. If you can convict me of any thing immoral or irreligious, of any apostasy from what is laudable or virtuous, I will take shame to myself and own it; if not, shall seek no other revenge than that of leaving you to the reproach of your conscience, and the scorn of all good men.

I could wish likewise to be informed, of what use it can be to the interest of Christianity, of what advantage to Religion, to proclaim to the world that I am an Apostate. Should your *Miscellany* fall into the hands of men wavering in the faith, staggering at every scruple, shaken by every breath of scandal, and there must be many such in this sceptical age, might it not be of weight enough, in the equilibrium of their doubts, to turn the scale on the Infidel side, to be assured by you, that a Clergyman, trained in the bosom of the Church, of some reputation and many friends, after a life spent in temperance, study, and the search of truth, had by choice and judgement deserted it? It is the constant policy of all sects, to challenge to their party any man of merit, supposed even on the slightest grounds to have discovered some inclination to them; but your absurd zeal would forcibly drive from the service of Religion, men of virtue and learning, against their will, against their profession, against truth.

To talk of reforming morals, and recommending Religion, by a method destructive of all morality, and contrary to all Religion, is a mere banter and affront to reason and common sense. But whilst you dispense so freely the titles of profane and apostate, let me recommend to you to consider the history of that first and chief Apostate, the pattern, as well as author, of every other apostasy in the world. You will find his abominable qualities summed up in this short character, *The accuser of the brethren*, Rev. xii. 10. This is the grand, sovereign Apostasy; the defection from all Religion; a delight in defaming, an alacrity in accuring; and I leave it to you to determine, where the reproach of it is the most likely to fall, on yourself or on me. You have called me an *Apostate;* all people, I dare say, or all at least who know me, will be shocked at it: but should I chance to describe a certain Priest by the title of the *Accuser*, there is scarce a man in *England* who would not immediately think on Mr. Venn. A reflection sufficient, methinks, to admonish you, that, instead of being so busy with other men's characters, it behoves you much more to turn your thoughts and attention to your own.

RELIGIOUS STATE OF GUATIMALA.

We promised in our last some extracts form Dunn's Guatimala. They here follow.

Perhaps there is no country in the world where religious processions are so numerous, or the great mass of people so fanatical as in Gautimala. Always distinguished for its rigid attention to the ceremonies of the church, it now stands pre-eminent. In Buenos Ayres, Columbia, and Peru, the revolution has in this respect affected an important charge; and even in Mexico, where the power of the clergy is still considerable, its superstitious frenzy is considerably repressed. But here every thing remains the same as before, not a priest has been ejected, or a friar displaced, and although their temporal influence has been somewhat lessened, their spiritual authority remains undiminished.

In number they are fewer in proportion to the population than in Mexico; and this circumstance may in some measure have contributed to their security. From a statement issued by the government, it appears that there are not more than 300 friars in the United Provinces of whom about 200 reside in the city; while the different female convents do not contain more than 150 nuns.—Of the secular clergy, no census has been published. Although considerably more numerous that the regular, they bear no proportion to the clerical body of Mexico, nor does there exist amongst them that enormous disparity of revenue which Humboldt describes as disgracing the church in New-Spain. The peculiar privileges of the ecclesiastical courts remain untouched. The archbishop still has the power of punishing his clergy by confinement, and although for crimes against society or the state, a priest may be judged by the civil courts, no punishment can be inflicted without the archbishop to whom he is delivered.

The controversy between the two princes with respect to the right of appointing a bishop, threatens to strike a fatal blow at the influence of the church. In Salvador its effects are plainly visible in the almost universal infidetity which prevails, and among the middle classes of Guatimala the same epidemic malady is rapidly spreading.

In the absence of better comforters the lower orders repair at certain seasons, to worship those images which have become celebrated for their miraculous properties.—These pilgrimages are often distant, and the journey arduous; but what will not superstition accomplish? The church of Esquipulas is famous on account of its containing an image of the Saviour crucified, executed in ebony, in 1595, by Calano, an eminent artist. Its fame for miracles was so great that crowds of pilgrims formerly came from different parts of Mexico, and on the fifteenth of January, its festival, 80,000 people have been known to assemble. At the present day, the number is greatly decreased and not more than from 10 to 20,000 congregate.

I gave to Padre C. a complete set of the Spanish tracts, published by the Religious Tract Society in London, which he received with the greatest pleasure. I could dispose of any number of these productions, but I am not sanguine as to the good which might be excepted to result. It is not for us to decide where God will give or where he will withhold the blessing; but viewed as means, I conceive millions might be circulated without the conversion of a single soul from the * * * system of Popery to entire faith in the one only Saviour.* From the circulation of the Scriptures (even as translated by Scio de San Miguel) good may be anticipated, but it is future rather than present. Popery throws a thousand claims around its votaries, and until these are broken, and the mind emancipated and the whole system exposed, no great hope can be entertained of their moral regeneration. The desire to possess a Bible, by no means implies a sense of its value, or a disposition to study it. In Spanish America it has been forbidden fruit, and therefore it is longed for. If it be read, it is with a mind wholly subject to the decisions of the Romish Church, but it more frequently happens, that curiosity being satisfied, it is left on the shelf neglected and forgotten. Considered as seed which may one day produce abundant harvest, its general circulation is however, highly important. These neglected copies may lie like so many trains of combustible matter among the rubbish by which they are surrounded, apparently inefficient and harmless, till some second Luther shall do in the new world, what his predecessors did in the old, boldly apply the torch, and kindle a flame at once purifying and enlightening, whose blaze shall never be extinguished.

* The author would by no means be understood to disapprove of the publications of this most important institution—so far as they go they are excellent. The species of Tracts which he thinks useful, could not at present be put into circulation.

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OF
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THE Boston Sunday School Society has just commenced the publication of a series of Books intended for Sunday Schools, Juvenile Libraries, &c. It is the intention of the Society to issue as many original works as they can procure of an approved character; and also to republish, such others as seem to them to possess superior excellence.—The extent of their plan is such, that they hope to be able to supply Sunday Schools, and Juvenile Libraries with all that can be essentially useful to children and youth of every age and capacity. It will be their aim to furnish the Books at as low a rate as they can without pecuniary loss, and as fast as the means they possess, and the encouragement given them will permit.

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Jan. 10

EVENING LECTURES ON ANATOMY.

TICKETS of admission to Dr. J. V. C. Smith's evening Lectures on Anatomy and Physiology, may be obtained of Brewer & Brothers, Apothecaries, No. 90 & 92, Washington-street, and of Dr. Fay, Winter-st.
Feb. 7. 3t.

A SERMON,

PREACHED at the Dedication of the South Congregational Church, Natick, November, 1828, by CHARLES LOWELL, Minister of the West Church in Boston. To which is added an appendix, containing some account of John Eliot, and of his missionary labors among the Indians. Just published by N. S. SIMPKINS, & Co. 79 Court-street. Jan. 10.

KENRICKS' EXPOSITION
COMPLETE.

MUNROE & FRANCIS' have completed the excellent COMMENTARY of Mr. *Kenrick* in three volumes, 8vo.

The Author says—"With the end of this history I finish the plan which I proposed to myself about nine years ago, that of delivering an exposition, accompanied with reflections, upon the historical books of the New-Testament; having gone through the entire gospels of Matthew and John, such parts of Luke as are not to be found in the above mentioned books, and the book of Acts. If Mark has been passed over, it is only because he agrees in general with Matthew, with only slight variations."

☞ Subscribers can be furnished with the third vol. immediately. Jan. 31.

DABNEY'S ANNOTATIONS.

FOR sale at N. S. SIMPKINS', & Co. corner of Court and Brattle-streets; "Annotations on the New-Testament, &c. by J. P. Dabney" No. IV. The numbers of this work are issued at the close of every month, and four more will probably complete it. These will extend to 72 pps. each, but the price will remain as now,—20 cts.

Booksellers in the country, who have been supplied with the earlier numbers from *other book stores in the city*, are desired to apply hereafter as above, this being now the only depository in Boston. Jan. 10.

RELIGIOUS DISPUTES.

BOWLES & DEARBORN have in press and will publish in a few days—a Pamphlet entitled "The Fatal Tendency of Religious Disputes of the present day Impartially Considered"— by Old Experience.

"*There came a Viper out of the heat*"—Acts xviii.

WANTED.

COPIES of the CHRISTIAN REGISTER, No. 2. of the present volume are wanted at this office.

Gentlemen of the Legislature who do not care to keep their papers—or subscribers who do not keep regular files, will greatly oblige the editor by dropping this number into the post office, directed "Christian Register."

CHRISTIAN REGISTER.

THE Christian Register is published at 166 Washington-street Boston, a little South of the '*Old South Church.*'

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

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